

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 44.]

HARTFORD, SATURDAY MORNING, NOVEMBER 14, 1835.

[WHOLE NO. 720.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid
within four months of the time of subscribing, a deduction
of 50 cents will be made. Postage to be paid by subscribers.
To Agents who receive and pay for eight or more copies, a
discount of 12 1/2 per cent. will be allowed.

All subscriptions are understood to be made for one year,
unless there is a special agreement to the contrary at the time
of subscribing. No paper discontinued, except at the option
of the publisher, unless notice is given, and arranged paid.
Letters on subjects connected with the paper should be
addressed to PHILEMON CANFIELD, post paid.
ADVERTISEMENTS inserted on the usual terms.

MISSIONARY INTELLIGENCE.

From the Am. Baptist Magazine for Nov.
Extract of a letter from Mr. Cutter to H. Lin-
coln, Esq.

BAPTISM OF MOUNG THUN-AUNG.

River Irrawaddy,
off Yat thauing, Feb. 2, 1835.

My dear Sir,

Mr. Brown and myself left Rangoon for Ava
on the 17th of November, with two assistants,
to go the whole of the way to Ava, and one to
go as far as this place. We took with us a
large quantity of books and tracts, and set out
with the full intention of making a faithful dis-
tribution of them to the multitude on this river,
and which I think we have accomplished.

To-day, Mr. Brown had the pleasure of bap-
tizing a young man by the name of MOUNG
THUN-AUNG, a native of this place. He gave
good evidence of his being a christian, when
we went up, as well as his father—and they
requested we would stop when we returned, in
order that they might receive baptism.—
The old man seems to be a real warm-hearted
christian; but, having a good deal of inter-
course with Government, he is timid. He evi-
dently wanted very much to receive the holy
ordinance, but finally frankly confessed he was
afraid. The young man, however, said he
must be baptized; it was the command of
Christ, and he must obey it. Feeling perfectly
satisfied that he was a proper subject, Mr. B.
baptized him in the name of the Father, Son,
and Holy Ghost,—and having received a copy
of the New Testament, he went on his way rejoic-
ing.

LIBERIA.

Extract of a Letter of Rev. W. G. Crocker to
Dr. Bolles.
Brig Susan Elizabeth,
off Monrovia, Aug. 15, 1835.

Rev. and dear Sir,

After a short and pleasant passage of 32
days, we dropped anchor at Cape Mesurado on
the 12th inst. at 10 A. M. We have had
pleasant weather during the voyage. With the
exception of sea-sickness, which has continued
more or less during the voyage, our health has
been good.

On our arrival, we heard of a war between
the natives and the colonists at Bassa Cove.—
When the news reached Monrovia, 150 men
were sent to Bassa Cove with arms and ammu-
nition. These attacked the natives, drove them
back, and burned one of their villages. One
of the 150 was killed.

Prospects of the Mission.

Brother Mylne and myself have conversed
with Mr. Hilary Teague, respecting his entering
the service of the Board. He says the facilities
for introducing the Gospel among the natives
are greatly lessened by the wars which exist
between the Gallinas down to the Kroo country.—
These wars are fomented and continued, un-
doubtedly, by the Slave trade. Oh, Africa, my
heart is pained when I think of thy wrongs!—
For several days two Spanish slavers have been
lying at anchor in sight. One of them lies
between us and the shore, at a short distance
from our vessel. The captain says he intends
to take one hundred slaves. His vessel is
about 60 or 80 tons. As it respects our future
operations, it is impossible to form any definite
plan till we have been on shore for a time. I
trust we have come hither at the direction of
our Heavenly Father, and that he will open to
us a field of usefulness. Our eye was on Bassa
Cove, as probably the most suitable place to
commence our operations, as it was connected
with a very large tribe of natives. But this
prospect is for the present cut off. As the
eyes of a handmaid to her mistress," so may
our eyes be directed to the Lord, to catch the
first intimation of his will concerning us. The
graves of 21 of our missionary brethren and
sisters in yonder grave yard at Monrovia, remind
us of the importance of having our loins girded
about, and our lamps trimmed and burning.—
We earnestly request the prayers of our Chris-
tian friends in America. We hope they will
not forget poor, benighted, trodden down Afri-
ca. May their petitions continually ascend to
the God of the oppressed, the friend of the
friendless, that he would raise the degraded
sons of Africa from their present abject state,
to the dignity of the sons of God. One of the
Kroomen employed in unloading the vessel
came to me yesterday, with an English Testa-
ment, (which he called a pray-book,) to sell.
I told him he must learn to read. He said
"Me no learn for read. No good for Kroo-
men learn for read. Not my country fash."

"Since I commenced this letter, another Spanish
slaver has come to an anchor here."

My god say no learn for read." I told him his
god was wicked to tell him so. He says,
"S'pose Kroomen learn for read, he no go
Kroo country 'gin. We die one time. Dey
tink him be witch, dey give him saucy wood,"
[poison wood, with which they try witches by
making them swallow it.] This, from what I
can ascertain from other sources, is the truth.
From motives of envy or superstition, they will
not allow any of their own tribe to learn to read.
This is I believe peculiar to this tribe. The na-
tives in the interior are desirous of instruc-
tion.

Capt. Lawlin, whose conduct towards us
during the voyage merits our highest encomi-
ums, having kindly offered us the accommoda-
tion of the vessel, brother Mylne and his wife,
Dr. Skinner's daughter and myself, have con-
cluded to make it our home, till arrangements
could be made for our going to Millsburgh.—
We expect to get away on Monday. Our brig-
lies about three miles from the town, in going
to which we have to cross a bar at the mouth
of the Mesurado river. Brother Mylne and
myself have been to Monrovia twice, to see
about the landing of our goods.

Remember us in your prayers, that God may
give us grace to be faithful in his cause.

Aug. 17. Yesterday we attended public
worship on shore. The two Baptist congrega-
tions met at the meeting-house of the Sec-
ond Baptist church. Brother Mylne and my-
self preached to them. There is an effort mak-
ing to unite these two churches into one. This
seems desirable. As Mr. Mylne, his wife and
myself, were returning to the brig, after meet-
ing yesterday afternoon, the boat came near be-
ing sunk on the bar. A wave broke over the
boat, and partly filled it. But a merciful Provi-
dence preserved us. We found literally veri-
fied the promise which he had just been re-
peating.—"When thou passest through the wa-
ters I will be with thee, and through the riv-
ers, they shall not overflow thee."

INDIAN STATIONS.

THOMAS.

Extract of a letter from Mr. Slater, dated Thom-
as, Aug. 13, 1835.

Your early answer to my last was received
the 24th ult. We were much gratified to hear
that we may expect one or two females to join
us this season. Since my last, we have had
seasons of sorrow and joy. On the 22d ult.
our dear sister Gordon closed her earthly car-
eer. This sister had been a member of our
family during 12 months, and a useful member
of our church during 3 years. "The memory
of the just is blessed."

On account of the numerous calls among the
natives, I proposed to the English people, to
select one of their number, to read a discourse
every Lord's day; with which, after expressing
regret, they complied. The people have ad-
opted the same course at the village below,
6 1/2 miles distant, and also at the settlement
above, 35 miles from us. At each of the
3 villages they have, in connection with their
meetings, a Sabbath-school. O may these feeble
beginnings result in the prosperity of Zion,
and be a preparatory step for the reception of
the minister of the Gospel. Could there be
but one champion of truth in these parts to vi-
sit these settlements and to encourage their ef-
forts, much good would result. The native
brethren appear to grow and thrive. Our white
brethren often express their shame after at-
tending our conference meetings, that they
should be so backward and lifeless, when the
Indians are so forward and active. One of
our boys named Abraham Faw, reads in the
Indian Testament every morning at sunrise, at
the meeting-house at the village, where the
brethren collect for worship. Every evening
I attend, and read and expound the word of
God. These evening meetings afford me much
pleasure. After ringing the bell, 20 to 40 col-
lect, and with eager attention listen to the word
spoken. If ever I felt the influence of the Spir-
it in preaching, it is at these meetings. When
I go praying, I invariably return rejoicing.—
There is indeed peace and joy reserved to the
hungry soul. I am often reminded of the
words of Paul, "when I am weak, then am I
strong." It has been our regret, that Mrs. S.'s
health has been such, for many months past, as
to deprive her of the satisfaction of visiting and
laboring with the females, and conducting the
prayer meetings. It has given me satisfaction
to hear, at our inquiry meeting, the most aged
female converse, and even with many tears,
when relating the exercises of her mind. She
does not profess religion, but Noonday thinks
that the Spirit is working in her heart. And
shall not He, who hath commenced a good
work, carry it on? O that very many may be
thus pricked in their hearts.

ON THE SERECULEH NATION, IN NIGRITIA.

Remarks on the Sereculeh, an African nation,
accompanied by a Vocabulary of the Lan-
guage.

Presented to the American Lyceum, by Theo-
dore Dwight, Esq.

The following Vocabulary, which has been
obtained from a native African of education, and
for some years a teacher of a school in Nigri-
tia, may possess some interest for the mem-
bers of the Lyceum, at least on account of the
source whence it is derived. It is understood
to be the object of the Society, from the recent

plan of organizing various departments, to em-
brace a wide scope in the horizon of knowl-
edge; and therefore no apology, perhaps, need
be made for introducing a communication on
philology, especially as the society has already
published the valuable essay of Dr. James, on
the Chippewa language; and as there are
some interesting facts in connexion with it re-
lating to education, and derived from a Nigri-
tian school-master.

The individual from whom the vocabulary
has been obtained, has been a slave in the U.
States about thirty years, and during that time
appears never to have acquired any consid-
erable knowledge of things around him, and to
have been out of the way of any news from
Africa. What is obtained from him, therefore,
relates exclusively to what he knew before leav-
ing his native country; and his accounts are,
in many points, remarkably confirmed by such
travellers as have penetrated into Nigritia, par-
ticularly Caillie, the enterprising Frenchman,
who has received the reward offered by the
French Geographical Society, as the first
white man who has returned from Timbuctoo.

Lamen Kebe, (for that is his real name,) was
born in the kingdom of Fouta Jallo, and trav-
elled sufficiently during his youth to give much
interest to the accounts he communicates. He
performed two journeys, when quite young, to
the Jahiba or Niger river, in one instance in
company with an army of Mohammedans, in a
successful war upon an idolatrous nation, to
convert them to Islamism. His education,
which commenced at fourteen, and was finish-
ed at twenty-one, was obtained chiefly at Bun-
der, the city in which a late and expensive En-
glish expedition of discovery met a fatal defeat
from the natives. He was a school-master five
years in the city of Kebe, which he left to trav-
el to the coast, to obtain paper for the use of
his pupils, when he was taken and sold as a
slave.

He is of mixed extract; his father being a
Sereculeh, and his mother of the Macenece na-
tion; and thus he had intimate acquaintance
with various habits, manners and languages,
from early life. The Sereculeh nation is known
by name to the learned of Europe; but all the
information given concerning them by Balbi in
his late and learned 'Atlas Ethnographique,'
amounts merely to this,—that they are a body
of travelling merchants, and speak a language
said to abound in gutturals, and very difficult
to learn.

It appears, however, from Lamen's accounts,
that they were formerly a nation of ignorant
idolaters, dwelling northward from Fouta Jallo,
(their capital being Djafun, or Jassina,) but a
few generations past converted to Mahomme-
danism by their prince, Moral Kebe, who abdi-
cated his throne and took to study, in the city
of Jago, and afterwards introduced the religion
of the prophet, and learning among his people.
The traditions obtained from Lamen, constan-
tly present the progress of Islamism and educa-
tion, as companions in Nigritia. The Serecu-
leh people, sometime after this, were driven
from their capital, Diaga, or Jaga, by the
plague of locusts, and a portion of them enter-
ing Fouta Jallo, conquered the eastern half of
that kingdom, which they have ever since held.
Particulars have been obtained of this nation,
its traditions, manners, manufactures, schools,
high schools, &c., which cannot at present be
given for want of time.

With regard to the language, instead of cor-
responding with the brief and rather unfavor-
able account given it by Balbi, on the barren
and questionable authority of a few travellers
who do not pretend to an acquaintance with it,
it proves to be agreeable, sonorous, and easy to
the organs of speech. Neither is it in other
respects so barbarous a tongue as has been
supposed. A list is herewith given of about
twenty books written in it, and in use in the
schools. A number of these are translations
from the Arabic, and altogether form a com-
plete course of Nigritian education, which is,
of course, defective in many material points, but
yet worthy of attention on various accounts,
and so far as the writer is able to ascertain, as
yet unknown to the learned of Europe.

It may well strike us as a singular fact, that
while the geographers of Europe have been ex-
hausting their scanty means of conjecture on
the natural features of Nigritia, and her most
enterprising explorers have been hazardous
and sacrificing their lives to penetrate to the
banks of the Niger, we should meet with a man
who has been living despised, and a slave in
our own land, in possession of not a few of the
secrets thus anxiously sought for by the learn-
ed, locked up in his breast, or that were not
communicated, because he was totally uncon-
scious of the importance with which that knowl-
edge was invested. Great difficulty has been
found in obtaining such information on various
subjects, as he is supposed to be in possession
of, chiefly owing to his ignorance of the English
language, and the limited or mistaken views he
entertains of things he has witnessed among us.

Malte Brun makes but the faintest allusion to
such a thing as higher education among the
Mahomedan negroes; and we continually find,
even in our latest geographies, scarce any
allusion to education of any kind. Evidence,
however, has been obtained from the informant
before mentioned, not only of men who have
devoted years to study and instruction, and the
names of those who have been successfully
the most distinguished teachers and pupils con-
nected with the history of the progress and de-
cay of learning in different regions, but also
the names of women who have been devoted

teachers for life, and have rivalled some of the
most celebrated of the other sex in success and
reputation, for talent and extraordinary ac-
complishments.

Schools in several of the countries of Interi-
or Nigritia are supported by the government, on
such a liberal and judicious system, that all
the children have the means of instruction in
reading and writing, at least, on low terms;—
while the poor are taught at the public ex-
pense, taxes being laid to pay the master or
mistress. Private schools are also very nu-
merous, particularly in the larger towns of some
of the most learned nations. In some schools,
boys and girls are under the care of the same
master; but they are placed in separate
rooms. Our informant had from fifty-five to
fifty-seven pupils in his native town, after he
had completed his education, among whom were
four or five girls. His scholars, according to
the plan pursued in his education, were seated
on the floor, each upon a sheep-skin, and with
small boards held upon one knee, rubbed over
with a whitish chalk or powder, on which they
were made to write with pens made of reeds,
and ink which they form with care, of various
ingredients. The copy is set by the master,
by tracing the first words of the Koran with a
dry reed, which removes the chalk where it
touches. The young pupil follows these marks
with ink, which is afterwards rubbed over with
more chalk. They are called up three at a
time to recite to the master, who takes the
board from them, makes them turn their backs
to him, and repeat what they were to do the
previous day, which they have a decided inter-
est in doing to the best of their recollection;—
because it is the custom to mark every mistake
with the stroke of a stick upon the shoulders.

The mind of our informant shows some of the
traits of a professional school-master, and his
opinions on pedagogy, claim some attention,
as they are founded on experience, and inde-
pendent of those current in other countries.

"It is of great importance," Lamen re-
marks, "that children should not be allowed to
change school. In our country, no such thing
is known or permitted, except when absolutely
necessary. It is indeed permitted to a boy
who has learnt all his master has to teach, to
seek other teachers during the recess of his
own school, if he does not neglect his own;—
and it is no uncommon thing for intelligent
youth to attend the instructions of two or three
teachers at different hours of the day. But it
is very wrong to do as your children do in this
country. When a boy has been punished, or
for any other reason dislikes his teacher, you
let him run about to this school and that, and
he learns nothing, and is good for nothing."

"You should be very careful, too, what kind
of a teacher you get for your child. He must
not be too severe, because the boy will be
looking out all the while for a whipping, and
cannot study; and he should not be an easy
man, because if children have their own way,
they will not study; you never knew one that
would. An easy man will let them have their
own way, and therefore they never will learn.
But you should get a middle man for a school-
master. He will not frighten the boys all the
time so that they cannot study; but yet he can
speak to them now and then as if he would eat
them up; and they will not forget it for
months."

It is interesting to the friends of education in
America, to hear of improvements introduced in
the schools of other countries. Lamen Kebe
has a high opinion of a certain process practised
in some of the institutions of his native land,
which he calls *doubling*; while of those which
it is not practised, he speaks with comparative
contempt. In schools of the latter and common
class, the Koran is taught in Arabic alone,
which not being the vulgar language of any of
the negroes, is totally unintelligible. In those
in which the important process of *doubling* is
adopted, the meaning of the Arabic words is
explained as well as translated. He inquires
with some interest, whether the *doubling* or ex-
plaining system is properly cultivated in the U.
States.

The preceding remarks, although brief, will
afford a general idea of the interesting infor-
mation furnished by this aged African. The
limits proper to be occupied on such a subject
as this, on an occasion like the present, will not
allow a more detailed account; and the princi-
pal object proposed was, to preserve the vocabu-
lary of the Sereculeh language. It is possible
that a few words may be Arabic, through mis-
apprehension on my part, as Lamen often men-
tioned names of things in two languages.

Vocabulary of the Sereculeh Language.

As is sounded as in father; e as in met; i as in ma-
chine; u like oo in boot.

Sun, kieng.	Cross people, fadamaru.
Right hand, kitilange.	Drowned, tabulo.
Right hand side, yamena.	Say, Sefe.
Left hand, kitenoke.	Good, sirisiri.
Left hand side, simalang.	Better, fannanta.
Thou, auko.	Had, bure.
Next world, alahara.	Pen, kalebe.
Sea, Francos, (bitter riv- er.)	This, ke.
Grandson, (son's son), Len- diego lendiego.	That, ko.
Granddaughter, (son's daughter), Lendiego len- diego.	How do you do? kisiman.
Grandfather, unkesime.	da, alacomo, canaware.
Father's sister, umbaba.	Horse, Dusenu.
Mother, unase.	Hog, dokose.
Knife, nabo.	Sheep, duyake.
Ink, daga.	Ram, yegenu fadu.
Inkstand, dawao.	Boar, qusenu fado.
	He Goat, sugun fado.
	Steer, casianahi.
	Old Cow, unasulibacare.
	He Camel, kilingome fado.

[We omit a part of the vocabulary.—Eds. Obs.]

I received from Lamen Kebe, orally, the fol-
lowing list of books studied in the college of
Bunder during the regular course of six years.
The names of the books only are here given;
the author's names, (many of which I have,) being long.

Nahayi, Fakihu, Sani, Lauan, Taurat, (the
Torah, or law of Moses,) Yabury, and Alsara,
(parts of the Scriptures,) Ankidutimany, Se-
gudin, Bunamard-kibura, Bunamara-wassiti,
Bunamara-fusulun, Salaimy-kubura, Sanisy-ku-
bura, Sanisy-wussita, Sanisy-sugura, Sanisi-su-
ku, Aluwatriet, Bonomahha-jabby, Almahhama,
and Talakiny.

These appear to be chiefly books on the
Mahomedan religion, including some books
of hymns, prayers, commentaries, dictio-
naries, &c.

The following is from the journal of Mr. Rule,
an intelligent Wesleyan missionary stationed
at Gibraltar, who has taken great pains to ac-
quaint himself with the religious condition of
Spain. The extract is communicated by a cor-
respondent of the N. Y. Observer.

"At another visit the Bishop's favorite topic
was the union of the Spanish and English
Churches. He believes that the higher clergy
of Spain would most readily cast off all subjec-
tion to the Pope, leaving him only the first
place in the Episcopacy, which he conceives
ought to be allowed to him, and thinks that it
could not be attended with any prejudice to the
bishops and other clergy. He plainly ac-
knowledges that Luther and the Reformers
were right in their opposition to the abuses of
the Church of Rome, but thinks they did wrong
in rending the seamless garment of Christ.—
He says they did well in despising the Pope's
bulls and decretals, and that he would have
done the same. He maintains that the most
enlightened part of the clergy of Spain, would
now most readily abandon the mummeries
which have been introduced into the worship
of God in the course of ages, and return to pri-
mitive simplicity, as the Protestants have done, al-
though he conceives that the Protestants have
gone into the opposite extreme. In speaking
of difference of doctrine, he said, that as to
transubstantiation, the Protestants agree that
Christ is present at the sacrament, but then as
to the mode, each one to his own mind, and
added that St. Paul, in so saying, had preach-
ed toleration to all parties. He defended the
doctrine of purgatory. 'But still,' he said, 'it
was an article of faith, that none could enter
to heaven without being purified from sin, but as
to the mode of purification, each might entertain
his own views.' With great earnestness, lay-
ing his hands on my shoulders and shaking me,
as if into conviction, he exclaimed, 'We must
lay aside our passion, and manifest Christian
charity. The enemy of the church is not now
Luther or Calvin, but Antichrist; and in order
to combat him effectually, we must leave the
outposts and fall back into the fortress itself,
which is divine revelation, and then be united
and contend for that, or fifty years hence there
will be no religion in the world. The majority
of the Catholics would say that you cannot be
saved, but I say that you can; for you and other
Protestants hold to the essentials of Chris-
tianity, and are Christians as well as we.' He
advised me, being young, to think well on this
subject, and draw a sketch of a project for the
union of Christians against infidels. I observ-
ed to him that infidelity had been spreading its
ravages, not only among the laity, but also
among the clergy. 'Among a few of the cler-
gy,' he replied, 'they are more generally fa-
natics than infidels. Infidelity would rob us of
our living, but superstition and fanaticism pro-
vide us with maintenance. Therefore it would
not suit us to be infidels.' 'But,' I rejoined,
'the truth seems to be that too many of the
priests are indifferent at heart.' 'Alas! that
is the case,' he replied; 'and such was the
style of much of our conversation. He says
that the Bible must have some notes, however
few, to give it currency in Spain. That these
notes might be critical, and not doctrinal, and
on the passages cited in controversy between
us, an entire silence might be observed.'"

The editor of the Christian Register tells us
that this information will astonish his readers as
it did himself: but why should it astonish any?
In the Gallican Church, it is well known, that
such sentiments have largely prevailed: not to
mention the Jansenists of former times, the
whole body of whom, comprising a large por-
tion of the learning and piety of the church,
have been opposed to the Papacy, and desirous
of union on the model of the primitive church,
what may we not infer from such a state of the
public mind as is indicated in the following
paragraph? It is an extract from the Second
Report of the French and Foreign Bible So-
ciety, made during the present year.—Church-
man.

"It is but fair to record here, that the Catho-
lics have also, at times, endeavored to dissemi-
nate the Bible. Towards the close of the seven-
teenth century, the Abbe de Barneville, of the
congregation of the Oratoire, engaged, with
some lay-men and ecclesiastics, to give away
gratis, and to sell at low prices, the New Tes-
tament. And, notwithstanding a few isolated
facts, which are to be attributed to a narrow-
minded bigotry, the interest and the hopes
which are attached to the Sacred Volume, even
to this day, manifest themselves in various ways
among them. Booksellers are publishing the

B'be to a great extent in Paris; persons of high literary attainments are found recommending its perusal; and, when one of these, in order to show the wants of France, is heard exclaiming, "A Bible for every cottage!" the *Gazette de France*, the most devoted of our political journals to the Catholic interests, joins the cry, and its motto is, "A Bible for every house!"

From the Youth's Companion. PSEUDO MIRACLES BY A POPIH PRIEST.

Scaliger who was a French theological writer of the sixteenth century, and a firm opposer of the doctrines of the Romish Church, relates the following anecdote, which may no doubt be relied upon for truth, as he noticed it soon after its occurrence. A priest in a village in Spain had a garden contiguous to an altar, on which was placed a crucifix that leaned against a wall. He contrived, at the time in which his vine was dropping, to introduce a sprig into the eyes of the crucifix, by means of a hole made through an adjoining wall, by which contrivance the image appeared to shed tears. When the vine ceased to drop, he contrived to carry on the stratagem by means of oil. Many poor deluded persons crowded to see this prodigy, to which sight they were permitted, on payment of a certain sum. The trick was for some time very lucrative, till at length it was by some circumstance discovered, and the priest with his accomplices, were severely punished, but in what way, our author does not relate, though it may be inferred by some severe punishment inflicted by the proper authorities, as his imposture served to degrade the church and the priests in the eyes of the people.

TRUTH.

If a man be sincerely wedded to truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone. The contract too, must be to love, cherish, and obey her, not only until death, but beyond it; for this is an union that must survive not only until death, but time, the conqueror of death. The adorer of truth there fore, is above all present things—firm in the midst of temptation, and frank in the midst of treachery, he will be attacked by those who have prejudices, simply because he is without them, decried as a bad bargain by all who want to purchase, because he alone is not to be bought; and abused by all parties, because he is the advocate of none; like the dolphin, which is always painted more crooked than a ram's horn,* although every naturalist knows that it is one of the straightest fish that swims.—*Lacon*.

*The dolphin is not only the straightest fish that swims, but also the swiftest; and for the last property he is indebted to the first.

INDIA RUBBER FABRIC.—A discovery has been recently made by Mr. Goodyear, by which the India Rubber, after having been dissolved, can be restored by a cheap process to its original whiteness, and the pure gum formed into a fabric to be used instead of cloth, leather, or parchment, and can also be combined in a variety of ways with cloth, or leather. Being first made white, it admits of every shade of color, worked in and as durable as the rubber itself. Fine specimens are now being exhibited at the Mechanics' Institute at Castle Garden, which will give an idea of the general utility of the invention. From our little experience and that of one of our friends in the use of this fabric, we are disposed to the opinion that it is valuable, and the invention one of importance.—*Journal of Com.*

From the Missionary. WHAT LITTLE CHILDREN MAY DO.

They may be interested by their teachers in the Missionary enterprise—they may understand the value of a soul—of their own—of those of the children abroad—they may know something of the value of the Gospel, and may desire its extension as earnestly as more enlightened adults—they may experience the blessed effects of a preached Gospel, and by their example excite and induce the disciples of Christ to obey their Master, and 'go teach all nations,' or furnish others with the means of going—they may above all be blessed indeed of the Saviour, and become, what of old the blood of the Martyrs was, the 'seed of the Church.'

WHAT LITTLE CHILDREN HAVE DONE.

The little children of the Sunday School, connected with St. Mary's Church, Burlington, have resolved to do what they can to send the Gospel every where to those who have it not. They lay by them in store, 'on the first day of the week,' one cent, two cents, three cents, as they are prospered; and on the last Sunday of each month, pay these sums to their Superintendent for this noble object. On the last Sunday in October, he received several sums from the various classes in the school in aid of the Greek mission—the China mission—the African mission, and for general purposes, with the promise that these contributions should be continued regularly through the year. The objects to which these monies are contributed, are diverse as the contributions are entirely voluntary.—And we hope that every little child, who reads this, or to whom this may be read, will go and do likewise.

OPINIONS OF THE WEST.

The following extract from a letter, to the Editor of the *Chr. Watchman*, written by Rev. Ebenezer Cram, now in Cleveland, Ohio, and inserted for the benefit of those who think of emigrating Westward.—*N. H. Bap. Reg.*

If you were to inquire of me, how the greatest amount of moral and religious effort could be exerted upon this State, I would give it as my opinion, (and we consider in this western coun-

try that every man has a right to give his opinion) I should say that more can be done in primary and high schools than in any other way. And indeed I think this remark will hold true, not only with reference to Illinois, but with reference to every Western State. Western people are generally prejudiced against eastern preachers, but not against eastern teachers. I know much is said of the eagerness with which western churches receive missionaries from the east, but, Mr. Editor, the truth is, this is not a fact, as a general thing; and I think that those men who leave the East, ought to be aware of the fact, and prepare themselves to meet this difficulty. Do not infer from these remarks that I have a low opinion of the western people; this is not the case. They are generally noble-hearted. But that this prejudice exists is a fact which every eastern minister who has come here, has experienced. It requires one or two years, and often much longer, to live down this prejudice. If you ask, whether this prejudice has any foundation, I reply, Yes. And speaking of another obstacle in the way of the eastern minister's usefulness, I will show you a part of the cause of this prejudice. A large majority of the people who emigrate from the east to the west, emigrate for the purpose of making money. And accordingly when they arrive here, they conduct as we should naturally expect.—And besides this, a great many of those pious people, (I include ministers too,) who profess to leave the East, to do good in the West, seem to have entirely forgotten the great object of their mission, and are now deeply immersed in the contaminating spirit of speculation which seems to exist in the very element which they inhale. Yes, Mr. Editor, "in my opinion," this is one of the principal causes of this prejudice, and is, undoubtedly, the greatest obstacle in the way of the success of the faithful missionary.

In stating every general rule, there are always exceptions. And so in the case before us. Yes, there are many noble spirits now in the field, who have not suffered themselves to be turned aside from the godlike enterprise in which they are enlisted. Yes, many have manfully met all the obstacles thrown in their way, and I trust, in the strength of God, will overcome them. I speak not of these things, from personal experience. As I have been a resident here fifteen years, the people look on me rather as a western man. I speak from the experience of others—from what I have heard from the lips of almost every missionary I have seen since I left New England.

From the Religious Intelligencer.

HOW CAN I GET NEAR THE SAV- IOUR.

An aged woman, over whom nearly a century had rolled, after having followed to the grave fourteen of her own children, many of her grand children, and all of her own generation, had begun to look on all around her as one vast scene of desolation, and on the world of the living as more gloomy than that of the dead.

In these circumstances, she felt keenly her need of some sympathizing friend to whom she might unbosom her sorrows, and from whom she might derive the melancholy satisfaction of seeing them fully appreciated. But she soon found that for her there was no such friend except the Saviour, and him she knew not. How she should gain access to him, now became the chief subject of her thoughts and conversation. On one occasion, as she happened in company with her minister, she sought his direction in the following pathetic language: "Do, Mr. —, tell me how I can get near the Saviour." After some hesitation, he replied in a tone of voice indicative rather of aversion to the task she had imposed on him, than of pleasure in it, by merely recommending to her to read certain prayers in the prayer book. This she affirmed with a sorrowful countenance, she had done till she had entirely committed them to memory, and desired to know what remained that she could do, for her time was short. He coldly advised a repetition of the same, and waived the subject. Frigid soul! Was this all that could be said to a fellow sinner treading so closely on the confines of eternity? But I write not for him; both he and this aged inquirer have long since gone to meet their account with their God. And would that he had been the last who seemed disposed to betray his sacred office by evading this most important duty. I tremble for the minister of the gospel, who disregards or thinks lightly of the responsibilities of such an hour. If he who takes no efficient measures to prevent the murder of a fellow-being, when it is in his power to do so, falls by the hand of civil justice as an accomplice of the murderer; if he who deserts the cause of an earthly sovereign in critical circumstances, "dies without mercy," "of how much sorer punishment shall he be counted worthy," who trifies with the immortal soul of another, and betrays the cause of his God?

OMEGA.

The following is extracted from Bishop Sumner's recent work on the Ministerial Character of Christ.—*Christian Witness*.

MINISTERIAL FIDELITY.

"All pastoral experience tends to prove the utter inefficiency of a ministry, which is not faithful in exhibiting the vital truths of the Gospel. How indeed could it be otherwise? There can be no efficacy in what has been made palatable only by adulteration. God will not honor what is not his own. He will not set his seal to a message which gives no adequate representation of his revealed will, no convincing statement of man's necessities, or of Divine love. It is on the word, which goes forth out of the pastor's mouth as out of the mouth of God himself, that the promised blessing rests. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"The experiment has been often tried; and many a conscientious pen has been constrained

to write the record of its utter failure. Witness the well known declaration of Dr. Chalmers, in his address to the inhabitants of Gilmaney.—Witness the inefficiency of Mr. Scott's pastoral labors, in the early part of his ministry, before his mind had been directed by his conversations with Mr. Newton to inquire into the nature of his own views. Soon after taking priest's orders, he laments that 'after preaching two of the most forcible discourses in his power, he had been able to collect only twenty-six or twenty-seven communicants.' And in another letter of rather earlier date he says—'Whether I shall be able to make any reformation among my parishioners, I much doubt; but I tell them their duty pretty freely.'

"Nor is the result more encouraging, when we proceed from the cases of individual Christians and single parishes, to similar attempts upon a larger scale in the conversion of nations. The scheme of the Platonic Christians to raise the superstructure of the gospel on the foundations of philosophy and the barren ethics of Paganism, was a fruitless effort to assimilate the doctrines of reformation to principles diametrically opposed to religious truth. Limborch's plan for converting the Jews, by keeping out of sight the peculiarities of Christianity to which they would be most opposed—the artifice of the Jesuits in China to disprove the offence of the cross, by declaring the crucifixion to be a falsehood—the conciliation of caste by the Roman Catholic missionaries in India, whose policy it was to flatter the pride of the Hindoos, and fall in with their superstitious practices—were all unworthy expedients, placing more dependence on the contrivances of human wisdom, than on the willingness of God to vindicate the honor of his word. They met, accordingly, with their deserved reward. The Abbe Dubois himself bears his testimony to the worthlessness of converts produced by the accommodating system. He confesses that 'during a period of twenty-nine years that he has familiarly conversed with them, and lived among them as their religious teacher and spiritual guide, he would hardly dare to affirm that he has any where met a sincere Christian.'

"Contrast with this the successful preaching of the Cross among the Greenlanders. There, too, for nearly eighteen years, an evangelical Gospel has been preached without producing any effect upon the hearers. While the Moravian missionaries confined themselves to explaining 'the nature and perfections of God, and his just claims upon his creatures,' the poor heathen were bound up and frozen like their own icy mountains. But in reading to them the affecting scenes of Gethsemane and Calvary, the heart began to melt in tenderness, contrition, faith, and love. They begged to have the story repeated, and it was to them as 'life from the dead.'" pp. 442—445.

INTERESTING FROM CANADA.

Brother Safford writes to the editor of the *N. Y. Baptist Register*, of an interesting state of things in Canada. At Martintown a protracted meeting had been held, and a good number hopefully converted, and also at Indian Lands. He says:

On Monday, elder Frazer baptized six interesting candidates, at the Indian Lands; two of them were principal leaders among the Independents, and one elder in the Presbyterian Church.

On Tuesday, I returned to Martintown, and baptized four more, all from the Presbyterian connection; making 17 in the whole, that have been baptized since April; and a number more are now waiting an opportunity to follow in the footsteps of the flock. On the whole, I have never seen any thing like the interest manifested by the people to attend on the means of grace. On closing the first meeting, several females between sixty and seventy years of age, travelled the whole distance to the Indian Lands, about 15 miles, on roads where horses could not go. One female came 35 miles to be baptized, and 15 of that on foot.

The work is still progressing at Breadalbane. At Chatham, the place previously mentioned in L. C., about one hundred have been baptized into the church, which only consisted of fourteen members at first, since March; and the work is spreading in every quarter. Laprairie, a large village opposite Montreal, a church has lately been constituted of about 20 members. The church in Montreal, under the pastoral care of brother Gilmore, have received a large accession; and I understand the Swiss missionary, Mr. Oliver, and his wife, have offered themselves as candidates for baptism, to that church; and that his labors are crowned with success among the Catholics at Montreal. A church has been constituted at Hull, U. C., on the Ottawa river, about one hundred miles from Montreal, and a pastor by the name of Jamison ordained over it. A meeting has just closed at Clarence, on the Ottawa also, seventy-five miles from Montreal, with the church under the care of Mr. Edwards, which resulted in the hopeful conversion of more than fifty souls; probably one of the most signal displays of God's amazing grace that has been experienced since the days of the apostles, sweeping nearly the whole settlement into the kingdom, at a single stroke of his skillful hand.

A MODEL FOR MISSIONARIES.

The following declaration of a distinguished British Admiral, Lord Exmouth, is worthy the consideration of every minister, who would approve himself "a good soldier of Jesus Christ."

"I have never known what fortune meant.—I never chose my station, and never had a friend but the king's pennant; but I have always gone where I was sent, and done what I was ordered; and he who will act upon the same principles, may do as I have done."

FORMS OF PRAYER.

It may not be known to all our readers, that the Baptist Missionaries in Burnah, some time since, issued forms of prayer for use among

their converts and congregations. Their sense of the utility, and even necessity for the use of formularies among their own people, triumphed over the prejudices of education; and the incident affords to us another proof of the value of forms of prayer, and the utility of the popular arguments against their use.—*Missionary*.

MISSIONARY BISHOPS.

The interest which is manifested in behalf of Dr. Kemper, and his new sphere of labor, shows the value of an Episcopal regimen, and the wisdom of the church in making this feature prominent in Missionary effort. From the *Missionary Record*, we see that the Rev. Dr. Muhlenburgh has pledged in behalf of the institution over which he presides, the sum of \$200, for five years, as the foundation of a fund to be placed at the disposal of Bishop Kemper, for the assistance and encouragement of Missionaries. This precedent is recommended by the *Missionary Society* for the imitation of others. We understand, also, that the Rev. S. R. Johnson, of Flushing, a clergyman of fortune and of high standing in his profession, and eminently beloved, has resolved to resign his present charge, and exercise his ministry under Bishop Kemper of Illinois. Other clergymen have determined to accompany Bishop Kemper as missionaries. Had Dr. Kemper been sent out merely as a presbyter, he would have gone unattended, and his departure would have awakened comparatively little interest.—*Churchman*.

CLOTHING FOR INDIAN STATIONS!!

We understand from the Treasurer of the Baptist Board for Foreign Missions, that a letter has been received at the Rooms, from Rev. E. Jones, at the Valley Towns, Cherokee Nation, soliciting "clothing for the Indians, especially for the children, and such as is suitable for winter." He also adds—"We are very short of bed-clothing." Boxes will be sent for this station in the course of a few days, and the friends of Missions are earnestly requested to consider the destitute condition of these forlorn aborigines. All donations for this purpose, if forwarded to the Baptist Missionary Rooms, 17, Joy's Building, will be sent forthwith.—*Chr. Watchman*.

EDGEFIELD ASSOCIATION.

From the Southern Baptist.

Mr. Editor,—I have just left the camp ground at which the Edgefield Baptist Association held its annual meeting. The representation of the churches was full, and the meeting was marked with perfect harmony and fraternal love in its whole progress. The returns from the churches in the numbers of members received into fellowship during the associational year, were far below the numbers of any year for the last four. A painful declension has afflicted us to the lively exercise of spiritual joys. But there is cause of thankfulness, that the brethren remain steadfast in the faith, and though they mount not up as on eagle's wings, yet they run and are not weary, or walk and are not faint.

As it will be some time before the Minutes will be printed, I request of you the favor to insert in the columns of your paper the following resolutions, which received the unanimous votes of the Association.

"Whereas, some of our brethren at the North have indulged themselves in terms of severe reproach upon their brethren at the South, who hold slaves, declaring that they will not receive them to their communion tables, Therefore,

Resolved, That we feel deep and unfeigned regret at the unscriptural course, which such brethren have pursued, a course tending to a dissolution of the connexion which has so happily subsisted between us of common sympathies, common counsels, and common labors.

Resolved, That the practical question of slavery, in a country where the system has obtained as a part of its stated policy, is settled in the Scriptures by Jesus Christ and his Apostles.

Resolved, That these uniformly recognized the relation of master and slave, and enjoined on both their respective duties, under a system of servitude more degrading and absolute than that which obtains in our country.

Resolved, That those who, at a distance from us, and ignorant of the real state of things amongst us, agitate the subject of slavery in the manner adopted by the abolitionists of the North, are sharply rebuked by the Apostle in the following passage of his Epistle to Timothy: 'Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions, and strifes, whereof cometh envyings, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of truth, supposing that gain is godliness. From such withdraw thyself.'—1 Tim. vi. 1-5.

Resolved, That we affectionately request our brethren at the North, who speak and write with so much asperity against us as slave-holders, to re-consider this subject in the light of the Scriptures; and inquire, if they refuse us, as slave-holders, a seat at their communion tables, and a place in their churches, whether they could admit Paul, who wrote the above passage, to the privileges of the church. Nay, whether they would admit Jesus Christ himself, who inspired the Apostle to write the above passage. And further, to inquire, whether it is not we, who under the existing circumstances of the case, should withdraw from them, and not they who should withdraw from us.

Resolved, That our thanks are due to Al-

mighty God, and that they are hereby fervently expressed, for the number of our excellent brethren at the North, who, true to their principles as Baptists, do in this matter take the Scriptures as their guide, and not imputing motives of mere worldly policy to our Divine Master or his Apostles, stand aloof from the interference which others have assumed in this distressing, agitating concern.

Resolved, That we hail such as the friends of truth, good order and the Union, and would encourage them to be firm at their posts in the maintenance of the word of the Lord, and the concord of the brethren, trusting, that they with us, may be instrumental, under the blessing of God, in preserving the union of Northern and Southern Brethren, which we earnestly pray may be affectionately perpetuated on just and scriptural grounds."

"Whereas, in all times of spiritual declension and severe trial, it is the duty of God's people to humble themselves under His mighty hand, and to supplicate His mercy and deliverance; and whereas the occasion of such humbling is furnished in the present languishing state of our churches, and the unscriptural course of the Northern abolitionists, among whom are some of our own brethren, whose movements, in reference to our domestic institution of slavery, threatens a dissolution of the connexion which has so happily existed amongst us: Therefore,

Resolved, That the second Friday in January, 1836, be appointed as a day of fasting and humiliation and prayer by the churches of this Association: that on that day, with penitent hearts and devout minds, the members of each church, laying aside their worldly business, may assemble in their respective meeting-houses, and engage in those acts of devotion, which become the occasion, entreating God to revive his work amongst us, and to give to our brethren and all others at the North, who are embarked in the unscriptural cause of the abolition of slavery among us, right views of the course pursued by our Lord and his Apostles under a similar state of things, when they were upon the earth, in imitation of whose example they should be found, that instead of scattering firebrands into the Southern portion of the Union, and stirring up a servile war, they may endeavor to keep the unity of the Spirit in the bond of peace.

Resolved, That we affectionately invite our brethren generally throughout the State, to unite with us in the observance of the day appointed as above."

It would be agreeable to us, that your exchange papers, Mr. Editor, should give one insertion, if no more, to the above resolutions, both at home and abroad, that it may be seen in what light the representatives of Baptist Churches comprehended in the Edgefield Association of South Carolina, regard the movements of Northern Abolitionists.

Affectionately yours,
W. B. JOHNSON, Moderator.
Oct. 21st, 1835.

MISSIONARY ORGANIZATION.—The Episcopal General Convention of the United States, at its late session, so modified its missionary organization as to constitute the whole of their church a missionary church, which takes all missionary operations "into its own hands."

A complete and efficient assignment of directing agents is made, so that at all times, the various operations at home and abroad will meet with strict and ready attention. Bp. B. T. Onderdonk has the following remarks upon this subject, which we commend to the serious attention of our readers as no less appropriate than those others.

Thus, brethren, the Church, in its legitimate peculiar work of extending the word, and worship, and ordinances of the Gospel, wherever the ignorant are to be taught, the erring to be reclaimed, and sinners saved, throws herself up on her members for supplying the requisite means, not by constraint, but willingly; not to gain office or privilege, but to serve God, and to do good to men. These are noble motives.—They are the only consistent motives. In the view of both sound reason, and true faith, they are sufficient motives. Let them, beloved brethren, have their due effect upon you, and upon all whom you may favorably influence. Our Church is now pledged to the world to prosecute the holy cause of missions wherever there are human beings to be benefitted by them, and favorable openings in the course of Providence, for extending that benefit. That pledge must be honorably redeemed, and no member of the Church is true to his obligations, as such, who fails to extend his fair share of the means to enable her to do it.

AN ITINERANT HORSE.

Bishop McKendree's celebrated horse called "Old Gray," as we learn from an esteemed correspondent, died on the 3d of August, in his 33rd year. The Bishop obtained him when he was eight years of age, and during the six following years rode him thirty thousand miles; and after this he made extensive journeys.—Such was the good Bishop's regard for this faithful relic of his travelling days, that he remembered him in his will, left him twelve acres of land for his exclusive grazing while he lived, and expressed his wish that his carcass should be buried after death.—*W. Methodist*.

N. B. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."—Prov. x. 12.

APPLE PIE FOR HOGS.

There is nothing like apple pie for hogs.—Boil your apples—sweet or sour—sweet apples are best—mash them up, and while yet hot, stir in from four to six quarts of cob-meal to the bushel. Let the mash cool, and when it begins to ferment give it to your hogs. You should not let your mash sour too much, as it will lose its nutritive qualities. There is just the right pitch—Mark that; to wit, when it first begins to ferment. Try it, ye who want fat hogs at a cheap rate. This is a far better way to dispose of your apples than to make them into cider, which is generally "sour enough to make a hog squeal" to drink it.—*Vi. Chron.*

"SIGNS OF THE TIMES."

We are deeply affected with alarm, when we survey the existing state of our country; and especially of the christian churches. When we consider the deadly apathy, the temporizing spirit and conformity to the world, and the want of ministerial faithfulness in boldly asserting and enforcing evangelical truth, we are ready to dread a terrific display of the divine displeasure. The spirit of lawless insubordination, and infuriated rage on the part of the irreligious multitude, combined with the maddened licentiousness and violence with which so many of the political journals are filled; and the almost profound silence of the religious periodicals, or their indirect sanction of that turbulence which virtually abrogates all decorum and law; and which palliates or justifies the most nefarious infractions of all the principles of reciprocal integrity—those unholly developments, in our judgment, are irrefragable evidence that the grand moral code which should rule in our country is either almost forgotten, or that it is practically destroyed.

It is manifest to us, that unless divine Providence graciously interpose, the stability of our boasted immunities will, ere long, be painfully tested. Can any man in his sober senses anticipate any thing else than the manifest tokens of the divine displeasure, when he seriously contemplates the daring subversion of all that is decorous, in the flagrant murders perpetrated in mid-day, not only with impunity but with approbation, the destruction of private dwellings, and the sacrilegious desecration and almost the demolition of houses of prayer?

Where is the lofty upholding of divine truth in all its sanctity and authority? Where are the pugnacious expostulations with the hardened and shameless sinner? Where are the assemblies which used to throng the churches for devotion? Enter the sanctuary upon a Lord's day afternoon; and if you are not disappointed, visit the social prayer meeting, and the weekly lecture, and if your heart is not sickened, and your judgment perplexed, then it is because you possess neither christian sensibility nor clear discernment.

The most melancholy symptom connected with this awful morbid disorder, which is general, is this—that there is, at the same time, an almost death-like unconcern and stupefaction respecting the danger. It appears that many of the churches and ministers in the United States, in reference to all the more momentous interests of our country, and of the reformation, and of the gospel as inseparably conjoined with them, are almost in the same condition as Sampson, when beguiled by his betrayer Delilah. "She made him sleep; and she began to afflict him; and his strength went from him." Then his enemies could oppress and torment the deliverer of Israel. Unless we are grossly deceived, American Christians have suffered themselves to be enticed by men of the world, until they lamentably realize that "evil communications have corrupted good manners;" and now those Philistines are upon them, they say, we will go out as before; and they wist not that the Lord is departed from them.—*In substance from the Protestant Vindicator.*

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 14, 1835.

CENTENNIAL CELEBRATION.—On Monday last, the celebration took place according to the order published in last Saturday's Secretary. Firing cannon and ringing of bells at sunrise; and, notwithstanding the lowery weather and muddy streets, a fine display of the military companies was made. The address by the Rev. Dr. Hawes, at the Centre church, was well attended, and the city was thronged with people. Harmony and good feeling seemed to pervade all classes, and was unmarred by any accident to occasion pain or shame.

The day was closed, and the evening spent, according to the different tastes of different classes of people;—some in feasting; some in dancing; and we hope some were disposed, with less lively and more substantial joy, to render unfeigned thanksgiving, praise and prayer, to the "Father of lights, from whom cometh down every good and perfect gift."

MISSIONS.

Much has been done, and much more said on the subject of Missions.

It is a well known fact, that the Convention of the State of Connecticut, have resolved—"that they will endeavor to raise the sum of \$1200 for Home Missions the present year."

That every farthing of this sum should be raised by the churches in Connecticut, can never be doubted for one moment, if we but look at the wants of the region where their efforts are put forth.

The valley of the Mississippi, (which is their chief field of labor,) is at the present time, one of the most interesting portions of the western continent, and it is scarcely possible to form a correct idea with regard to it, without being upon the spot, and judging for ourselves. To use the language of one of the most eminent literary men of Illinois, "We must stand for a short period on the banks of one of her quiet rivers, and feel the pulsations of this mighty valley—see her rivers, teeming with her hundreds and thousands, that are to compose the population of this region in future years,"—in order to feel the importance of this vast region.

The character of this vast region, both civil and religious, is at the present time rapidly forming, and the thousand influences to which they are subjected, renders it absolutely necessary that we should exert ourselves, in order that our rights and privileges may be transmitted to our children, as pure and spotless as when we received them.

But while we are doing all that we can to promote the cause of Missions in the West, we must not neglect our own churches.

Many urgent calls have been made to the Board by our feeble churches for aid, which it is entirely out of their power to grant; and they now are calling loudly

on all the churches who are able, to bestow of their abundance to supply the lack of those that are really in need.

The pressing nature of the calls, makes it necessary that vigorous exertions should be put forth, to procure funds for present use, and if our brethren wish to do an essential favor to the cause of the destitute, they will come to the work at once, and do their utmost to replenish the exhausted treasury. The agent appointed by the Board is now in the eastern section of the state, and it is sincerely hoped the brethren and friends will meet the calls of the destitute with even more than their usual liberality. The times demand that this should be the case.

While our brethren in other states are doing nobly in this good cause, let us, in Connecticut, see to it, that we are not left behind.

Let us be stimulated by their example to more persevering efforts in the cause of Missions, and He that has said, "He that hath pity upon the poor lendeth unto the Lord, and that which he giveth will He pay him again"—will, we doubt not, more than redeem his pledge.—*Com.*

EDGEFIELD ASSOCIATION, S. C.—This association has published in the *Southern Baptist*, the remarks and resolutions inserted in another column, and those who read them through will perceive that "it would be agreeable to them" for papers which exchange with the S. Baptist, to give the whole one insertion. The request comes from a delegation beloved as christian brethren; and however different their views of the subject may be from those of their brethren in other associations, it is felt to be a dictate of christian principle to please them herein.

Our readers will make each his own comment, upon the application of scripture in the resolves.

One request these churches will permit us to make, and we do it with earnestness and affectionate feelings, and that is, that they will, on the day appointed by them for fasting, humiliation and prayer, give full liberty to the slave brethren and sisters, to do as they recommend the members to do, "lay aside their worldly business," assemble with their brethren, and "engage in those acts of devotion which become the occasion."

Especially that they may unite with their "faithful," "beloved," and "believing masters, partakers of the benefit," in "entreating God to revive his work amongst us, and to give to our brethren and all others at the North, who are embarked in the unscriptural cause of the abolition of slavery among us, right views of the course pursued by our Lord and his Apostles," &c.

Should there be any doubt whether the pious slaves would be sufficiently imbued with grace, to unite cordially with their masters in such prayer, or that it would be dangerous to let them hear their masters agitating such a subject in prayer before the throne of God,—it is hoped that all masters will so perfectly comprehend this (to us) mysterious casuistry, as to meet the Searcher of hearts and God of justice, when they pray, with satisfactory reasons for expelling a part of the souls redeemed by the blood of the Lamb, from uniting in public prayers, which the churches to which they belong have recommended as of sufficient importance to require fasting, and a special meeting to offer them up. If the distinction of master and slave be offered as authority for rejecting the participation herein suggested, we refer the objector to Gal. iii. 26, 27, 28.

Address of President Wood.—A copy of the Baccalaureate address of the Rev. Alva Wood, D. D. delivered Aug. 10th, 1835, to the graduating class of Alabama University, is received. The theme of remark is the power of influence, which is happily illustrated by several practical instances; as Columbus; the Puritans; Roger Williams; Wm. Carey; Martin Luther; John Knox; Fenelon; Howard; and Robert Raikes.

Our space does not admit of extracts this week, but in our next, we shall insert what is said of the amazing influence of the stand taken by Roger Williams in vindication of his doctrine, that the "civil power has no jurisdiction over the conscience."

WESTERN BANNER, and weekly record of Religion, Literature, Arts, Science, Agriculture and Public Occurrences.

This is a new, large and well filled weekly, published at Auburn, N. Y. at \$2 per annum in advance, \$2.50 at six months, or \$3 at the year's end.

It is edited by Francis S. Wiggins, already known as an editor. The wide range of subjects embraced in his heading, and the rapidly increasing wealth, population, and refinement of the place of his location, will afford ample scope for the exercise of talent, and the tact which Mr. W. is said, by good judges, to possess. May good redound to the public from his labors; and full remuneration to himself.

INDEPENDENT PRESS.—This is another large and elegant sheet, added, (or to be added if suitable patronage can be secured,) to the numerous papers in New York.

The editor is Mr. Origen Bachelor: a man well known as editor of previous publications, especially Bachelor's Religious Magazine, which he has now in hand. Mr. B. has already shown himself to be a man of talent, learning, and great industry. Had we room we would insert his lengthy prospectus, which would give a full view of the peculiar ground he proposes to tread in conducting the *Independent Press*: suffice it to say, he means the title shall indicate the character of the paper to the letter. Such an experiment may cost much of firmness and means; it will be a rarity; we wish it success. Price \$2 a year, in advance.

For the Secretary.

Why am I ranked among the intemperate, when I take only three glasses of Brandy per day.

Who will answer this query? H.

Mount Zion and Canaan at odds.—A writer in Alabama informs the Editor of the Christian Index, that the Mount Zion Association "has declared a non-fellowship" with Canaan Association, because some of them say they are missionaries.

AGAIN IT IS SAID.—The Rev. Dr. Penny, of Northampton, it is said, has been appointed President of Hamilton College, Clinton, N. Y. in place of the Rev. Sereno E. Dwight, resigned.—*Cr. Her.*

In the Secretary of last week "it was said," that another gentleman was appointed President of Hamilton College; and which says is correct, is to us uncertain.

The American Baptist Magazine for Nov. is received, and brings with it information of an important alteration in the general character and price of the work; the time and nature of which will be best understood by reference to the Editor's remarks, which are as follows:

TO THE PATRONS OF THE MAGAZINE.

According to a recent decision of the Board of Managers, the Magazine will be exclusively devoted, on and after January 1, 1836, to subjects relating to Missions. At the same time, to remove all hindrance to the widest desirable circulation of the work, the Board propose to reduce its price to \$1.00 a year, while it will contain nearly the same amount of matter. It is also contemplated to furnish a copy of the Magazine gratuitously, to the Secretary of every Auxiliary Society, and to the Pastor of every church, which shall regularly take a collection at the Monthly Concert, for the benefit of the Missions under the direction of the Board. A fuller statement in regard to the proposed changes, will be given in a future number. In the mean time, we call upon Pastors of churches, and other friends of Missions, to aid in this attempt to give to the Magazine the circulation which the objects to which it is auxiliary, claim. It is obvious, that the great reduction in its price can be met only by a corresponding increase of the number of its subscribers. But we deem it a consideration of higher moment, that the intelligence which it will give, should, if possible, be brought directly and regularly before the eyes of every individual, who aids or can aid the Foreign Missionary cause. Will not our friends who seek the prosperity of Foreign Missions, give their early attention to this object? We would particularly suggest to Ministers, and other individuals, who, as above proposed, will be entitled to a copy of the work gratuitously, that, as it will be necessary they should make application for the same to the publisher, this will furnish a very convenient opportunity to forward the payments (which, in all cases, should be made in advance) of five or ten subscribers, or more whom they may obtain for the Magazine. Letters containing five or more subscriptions, may be forwarded by mail at the expense of the publisher. All other communications, should be sent post paid. To be in season for the January number, subscriptions should be in the hands of the publisher on or before the 1st of December.

A GOOD OMEN.—One of the Baltimore mobocrats of August last, and the first one tried for the offence, is fined \$100, to be imprisoned six months, and give security in the sum of \$500 to keep the peace. The trials are going on—so says the Baltimore Gazette.

WAR IN TEXAS is actually begun, (at least the papers say so,) and we see accounts of meetings in a number of places, to raise contributions, either in money or munitions, or both, to aid the Americans in Texas to sustain their rights.

POLITICAL ECONOMY.—During the summer term of one of the female seminaries in this city, a class of young ladies was examined upon the nature and value of public and other stocks. During the examination, the inquiry was made, "What stocks are below par?" After a little pause, a member of the class modestly replied,—"Farmington Canal."

It is thought no doubt will remain as to the correctness of the lady's opinion, after reading the following statement taken from a New Haven paper.

THE CANALS.

At an adjourned meeting of the stockholders in the Farmington and Hampden Canal Companies, held last evening in this city, it was voted to convey the property of the Canal, in trust, to a new company, to be designated the *New Haven and Northampton Companies*, who are to create a new stock to the amount of \$360,000—165,000 of which is to be distributed to various claims against the two corporations,—the remaining \$195,000 to be appropriated to the construction of new locks and other necessary repairs, to put the Canals in proper order, and to pay the current expenses of the same.

The condition of this release and trust is, that when the new company, who shall assume the responsibilities of the Canal Companies, on the terms proposed, shall have realized from the proceeds of the Canals the capital invested, with interest for the same—or whenever the said Companies shall so indemnify them by any other means,—then the Canal stock is to revert to the original proprietors or legal stockholders, in the same manner as if this trust had never been committed.

This plan is believed by judicious men to be a feasible one, and no time will be lost to carry it into operation. The agents appointed in behalf of the new Company with powers of a Board of Directors, are Samuel Hinckley, of Northampton, Samuel St. John, Justus Harrison, Jonathan Nicholson, and Nathaniel A. Bacon, of this city.—Wm. Mosely, Nathan Smith, Wm. Mix, Ezra Hotchkiss, and Wooster Hotchkiss, were appointed a Committee to solicit subscriptions to the new stock. The details of the new plan will be published in a few days. Those who have claims against the Canal Cos. can invest them in the new stock at 25 per ct. of their par value, without any cash advance,—there being, however, three classes of debts, some of which are admitted in full, while others are subject to contingencies.

EMIGRATION FROM VIRGINIA.

Independent of pre-existing causes, Abolitionism is to be thanked for imparting an increased impulse to the migrating mania. It is actually all pervading and most alarming. Thousands have gone, yet more thousands are preparing to go, and still increased thousands are revolving the expediency of doing so. Nor can the most active imagination fix the limits of the emigrants, or foresee when the dreadful drain of the heart's blood of Virginia is to cease. Until the shores of the Pacific are reached, and the intermediate world we may almost call it,—paralled out, we see no probable reflux of the tide. Nor is this the worst, but the bulk of the emigrants are the best of our population—men of intelligence, worth and property, and it is still that class among which the mania is most contagious.

The great Western thoroughfares are thronged with the mighty host, who, bidding adieu to Maryland, N. Carolina, and old Virginia, are proceeding to seek their fortune in the expanded regions of the West.—The numbers astonish the observer, and far exceed all former example, and the next fall will undoubtedly witness a yet greater number. Meantime it becomes our Legislature to reflect deeply on this melancholy state of things, and to seek if some remedy may not be found to diminish the ruinous evil.—*Virginia Whig.*

Buildings in New York.—According to a statement in the Daily Advertiser, there are now erecting in this city, below 234 street, seven hundred and ninety-seven dwellings and stores, including those where the digging of the cellars has commenced, and those finished and not yet tenanted.

There are also sixteen churches erecting or just finished, a Custom House, a House of Detention, a Uni-

versity, a College, a Lyceum, a Reservoir, Astor's Hotel, Harmony Hall, and 25 other buildings, making a grand total of 846.

JUSTIFICATION OF MOBS.

The following is the true doctrine in reference to mobs. It is the opinion of Theophilus Parsons, Esq. of Boston, who is very good authority. The opinion was elicited by the following circumstance. The Daily Advocate had attributed to Mr. Parsons the authorship of an editorial article in the Boston Daily Advertiser, which was held to be a justification of the recent mob in Boston. Mr. Parsons, in consequence, writes the following note to the editor of the Daily Advertiser.—*Landmark.*

With your notice of those proceedings, I had nothing whatever to do; and first became acquainted with your views on the subject, by reading your paper in my house, on the morning of its publication. Permitted me to add, that those views are not mine; because if any riot, on any pretence, meets with any justification—I fear the question will soon be, not whether we will let the slaves of the South alone, but whether we have not ourselves become slaves to that most tyrannical, irrational, and irresponsible of masters—a mob. THEOPHILUS PARSONS.

Selection of Seed Corn.—The New England Farmer says it is a fact well established that great advantage has been derived from selecting seed corn, from stalks bearing two or more ears, having particular care to take it from stalks which are large at bottom, of regular taper, not over tall, the ears set low, and containing the greatest number of good sizeable ears of the best quality, and letting it dry speedily. For early corn, gather the ears that are first ripe. This has been tried with great success by many farmers.

REWARD FOR ARTHUR TAPPAN.

An advertisement appears in the Louisiana Journal of the 15th ult. in which the Committee of Vigilance, for the parish of East Feliciana, offer a reward of fifty thousand dollars for Arthur Tappan, delivered to the said committee. The atrocious announcement will be received with a universal sentiment of horror in every decent community—but it will not be forgotten that the country abounds with men had enough, and who will be eager to aid in the abduction of Mr. Tappan, for the sake of the great reward which is offered. The object of this "committee of vigilance" is, of course, murder. Mr. Tappan's life therefore, is in imminent danger. We shall not probably hear much more about "conciliating" the South. If the blood-thirsty spirit of this committee of slaveholders were to be gratified, it would "conciliate" every respectable anti-abolitionist of the North, and nothing short of a speedy and universal emancipation of slavery, or a dissolution of the confederacy of these United States, would be the result.—*Landmark.*

ORDINATION.

Brother Lyman Culver, was ordained as pastor of the church in West Roxbury, on the 27th ult. Reading of select portions of scripture, by Rev. J. P. Huntington. Sermon by Rev. B. Willard. Ordaining prayer by Rev. A. Arnold. Charge by Mr. Willard.—Right hand of fellowship by Mr. Arnold. Address to the church and society by Mr. Huntington. Benediction by the ordained.

Br. W. Rice was on the same occasion set apart to the office of deacon by prayer and laying on of hands.—*Ver. Tel.*

Another Boundary War.—The Boston Gazette of Monday says, "At the last session of the legislature of New Hampshire, a tract of country called the Indian Stream Settlement, on the borders of Canada, between the two branches of Connecticut river, was by law annexed to the jurisdiction of New Hampshire. On the 4th inst. a conflict took place between the sheriff of the county with a party of militia, and the inhabitants of the settlement, who united to resist the service of a civil process on one of their number. In the contest three of the inhabitants were killed, and five wounded, and several of the militia were wounded, some of them mortally. It is to be regretted that this question of boundary has never been settled by the government, instead of being left to be a subject of angry controversy with the ignorant inhabitants."

MARRIED.

In this city, Oct. 10th, by Rev. Gurdon Robins, Mr. Nathan F. Miller, of Avon, to Miss Emily Bidwell, of Bloomfield.

In this city, on Sunday evening, by Rev. G. F. Davis, Mr. Richard Merriam, to Miss Ruth W. King, of Suffield.

In this city, on the 4th inst. by Rev. G. Coles, Mr. John W. Humphreys, to Mrs. Hannah Alford, both of this city.

At Williamstown Falls, Nov. 8, by Rev. B. Cook Jr. Mr. Miner Allen, to Miss Betsey Batton, both of Williamstown Falls.

At Thompson, in the Baptist meeting-house, on the 8th of Oct. by Rev. B. Hicks, Mr. Silas N. Aldrich, to Miss Mary M. Alton, both of Thompson. On the 9th, by the same, Mr. Wm. F. Bailey, to Miss Fanolia C. Aldrich, all of Thompson.

DIED.

In this city, last Saturday morning, Mrs. Anna Moore, aged 74, widow of the late Mr. Ebenezer Moore. Mrs. Moore had filled up life with almost unparalleled industry and domestic economy. She died of dropsy of the chest, and rests from her earthly labors.

At Ware, Mass. Nov. 5th, Mr. John M. Pearl, Jr. aged 22 years.

At Hebron, Andover Society, on the 25th inst. Mrs. Barbara Chappel, aged 64 years.

Died, at Thompson, on the 4th inst. Mrs. Elizabeth, wife of the Rev. James Grow, aged 72 years. She made a public profession of religion when at the age of seventeen years, and united with the Baptist Church in Hampton, of which she remained a member until her death. She has been in a state of decline for eight or ten months previous to her death; and as she drew near to the grave, although she did not share in those extacies of joy which are the portion of many of the people of God, yet she, with reason unusually bright, said, that her confidence was in that God who had been her support in life, and she was willing to die. She finally departed in a composed state of mind, without any manifest fears.

Died, at Feeding Hills, West Springfield, Elder Shepherd, aged 84. On Wednesday, the 4th inst. his funeral was attended, on which occasion the Rev. P. Brockett preached from Heb. ix. 9. After a long course of ministerial labor, Elder Shepherd became superannuated, and declined mentally and physically, till his body sunk to rest in death, and his spirit returned to God who gave it.

NOTICES.

THE next monthly meeting of the HARTFORD COUNTY TEMPERANCE SOCIETY will be held at West Hartford, on the 4th Tuesday—the 24th day of Nov. Delegates will meet at 10 o'clock A. M. Address at 2 P. M.

D. HUMPHREY, Secretary.

THE next meeting of the Middlesex County Baptist Ministerial Conference, will be held in Haddam, at the house of Rev. A. Gates, on Tuesday, the 1st of Dec. next, at 10 o'clock A. M.

Deep-River, Nov. 10th. 1835.

THE friends and correspondents of the Rev. Matthew Bolles, are requested to direct their communications to Hartford, Ct. where he now resides. Nov. 9, 1835.

NOTICE.

THE Trustees of the Connecticut Literary Institution will meet according to regular adjournment, at the Institution, in Suffield, on Tuesday, 24th inst. at 9 o'clock, A. M. Punctual attendance is desired, as business of importance will come before the board. The winter term in the above named Institution will commence on Wednesday, Dec. 9th.

PRICE OF TUITION.

For the Languages, Latin, Greek and Hebrew, per quarter,	\$3.11
Higher branches of English,	4.00
Common English branches,	3.00
Prudential expenses, per term,	25
Board and washing (6 pieces per week) including tea and coffee \$1.12 1/2 per week. Without tea and Coffee \$1.00. Furnished rooms from 50 to 75 cents per term.	

GEORGE PHIPPEN, Sec.

Connecticut Literary Institution.

THE quarterly examination of the Con. Lit. Institution will take place on the 24th inst. The exercises of the Classical Department will occupy the forenoon, and those of the English Department the afternoon of the day. The examination will be succeeded by a vacation of two weeks, at the close of which the winter term will commence, under the direction of Rev. Wm. Shailer, of the Newton Theological Institution.

The Examining Committee are Messrs. G. Phippen, G. F. Davis, and N. Wildman.

G. PHIPPEN, Sec'y.

Nov. 5, 1835.

Hats, Caps and Buffalo Robes.

THE subscribers have now on hand of their own manufacture a full and complete assortment of HATS suited to the approaching season, where their friends and those in want of a good article cannot fail of being pleased, and suited to their taste, by examining for themselves.

They have manufactured expressly for them a superior article of SILK HATS, equalled by none in the country, at New York prices.

Together with an extensive assortment of *Otter, Sea Otter, Fur Seal, Hair Seal, and Cloth CAPS*, all of the latest and most approved patterns. *Fur Collars*, *Fur Capes*, *Boas*, *Fur Trimmings*, genuine *Buckskin* *Gloves*; *Men's, Boy's, and Children's Mittens*, *Comforters*, *Stocks*, &c. &c.

Also a few prime BUFFALO ROBES.

HOADLEY & CHALKER.

Store 10 rods south west of the

State House, Nov. 7, 1835.

43

BOOKS & STATIONARY,

WHOLESALE AND RETAIL BY

RODERICK WHITE,

ONE door west of the United States Hotel, where may be had Theological, Medical, Sunday School, and Miscellaneous Books—in quantities to suit purchasers, and as at other stores. New publications received as soon as out. Also, School Books of various kinds. Merchants and teachers can be supplied. R. W. publishes a quarterly Family Bible on fine paper, which is sold much less than the usual price. He is agent for the Penny Magazine, Penny Cyclopaedia, Saturday Magazine, Family Commentary, Christian Library, Franklin Library, &c. &c. Also, just received, the English Annuals for 1836. Nov. 9.

MARBLE YARD.

THE subscribers have on hand, and intend to keep constantly, a good assortment best quality Marble, for head-stones, &c., which they will sell as low as can be bought in the state, of equal quality.

SWEETLAND & ROBERTS,

Hartford, Oct. 27, 1835.

Foot State st.

41

ENGLISH ANNUALS,

Just received and for sale by

CANFIELD & ROBINS.

The Drawing Room Scrap Book.

The Christian Keepsake.

Friendship's Offering.

POETRY.

From the London Christian Observer, for Dec. 1834.

THE PILGRIM'S SONG.

"There remaineth a rest for the people of God."—Heb. iv.

My rest is in heaven; my rest is not here;
Then why should I murmur when trials are near?
Be hushed, my dark spirit! the worst that can come
But shortens thy journey, and hastens thee home.

It is not for me to be seeking my bliss
And building my hopes in a region like this;
I look for a city which hands have not piled;
I pant for a country by sin undefiled.

The thorn and the thistle around me may grow;
I would not lie down upon roses below;
I ask not my portion, I seek not a rest,
Till I find them forever in Jesus' breast.

Afflictions may damp me, they cannot destroy;
One glimpse of his love turns them all into joy;
And the bitterest tears, if He smile but on them,
Like dew in the sunshine, grow diamond and gem.

Let doubt, then, and danger, my progress oppose;
They only make heaven more sweet at the close;
Come joy, or come sorrow, what'er may befall,
An hour with my God will make up for all.

A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long;
And I'll smooth it with hope, and I'll cheer it with song.

EXTRACT FROM GERRIT SMITH'S SPEECH.

In support of the third resolution reported by the committee, Gerrit Smith, Esq. spoke, in substance, as follows:

Mr. President—Allow me to commence a few remarks by stating the history of this resolution. On returning home from Utica last night, my mind was so much excited with the horrid scenes of the day, and the frightful encroachments made on the right of free discussion, that I could not sleep, and at 3 o'clock I left my bed, and drafted the resolution as just read, and also noted down a few heads of thought which I may refer to or not, as I proceed.

It is known to all here that I am not a member of the Anti-Slavery Society—nor am I prepared to become a member. I rise under the courtesy of the vote, by which I have been kindly invited to sit with you and take part in your deliberations. At the same time, I am admonished by passing events, that it will soon be necessary for every friend of human rights or of the slave, and every man who is not himself a slave, or willing to be one, to act in concert with those over whose heads the war is apparently to be carried on against the right of free discussion.

That I have had objections to the course of the Anti-Slavery Society, is well known. What those objections were, I need not state here. They are spread out before the public, and it would be unreasonable to bring them forward here.

When I see your reputation, and property, and lives in peril, I love to bring my reputation, and property, and life into the same peril. Let me read the resolution:

Resolved, That the right of free discussion, given to us by our God, and asserted and guarded by the laws of our country, is a right so vital to man's freedom, and dignity, and usefulness, that we never can be guilty of its surrender, without consenting to exchange that freedom for slavery, and that dignity and usefulness, for debasement and worthlessness.

I love our free and happy government. But not because it confers any new rights upon us. Our rights spring from a nobler source than human constitutions and governments—from the favor of Almighty God. Constitutions and laws are modes of human devise for asserting, and defining, and carrying out the great natural and inherent rights of man, which belong to him as a rational creature of God. We do not learn our rights in the Book of Constitutions. We learn them from the Book of Books, which is the great charter of human rights. Rights belong to human nature. Constitutions at the most, do but recognize and preserve what never was theirs to give. The reason why I love a republican form of Government, is not that this form of government clothes us with rights withheld by other forms, but that it makes fewer encroachments on the rights which God gave us, fewer restrictions upon the divinely appointed scope of man's agency.

When, then, this right of free discussion is invaded, this home-bred right, which is yours, and is mine, and belongs to every member of the human family, it is an invasion of something which was not obtained by human concession, something as old as our own being, a part of the original man, a component portion of our own identity, something which we cannot be deprived of without dismemberment, something which we never can deprive ourselves of without ceasing to be MEN.

This right, so sacred and so essential, is now sought to be trampled, and is in fact virtually denied. What I have said was intended as introductory to my dissent from the language and manner in which this right is commonly defended. It is generally defended as something which our free government has given us, as what was earned by the toil and purchased by the blood of our fathers. Sir, this is an error. And men in denying this right, are not only guilty of violating the constitution, and destroying the blessings bought by the blood and toil of our fathers, but guilty of making open war with God himself. I want to see this right placed on this true, this infinitely high ground, as a DIVINE right. I want to see men defend it, and exercise it with that belief. I want to see men determined to maintain their extreme

est boundaries, all the rights which God, his Governor, has given him for his enjoyment, his dignity and his usefulness.

I must say one word under the head I have marked in my notes of "Utica Mobs." Not that I design to dwell on the transactions of yesterday themselves. But a topic which they suggest is important enough to be noticed.—This right of free discussion, sir, there is one class of men who ought to be particularly tenacious of. I mean poor men. These constitute the most numerous class, in every country, and therefore, to the true philanthropist, they are of the greatest value. The worldling graduates his interest in men according to their wealth, or rank, or external show. But the eye of the christian philanthropist regards all with equal interest, because all souls are equal.—When the rich are divested of their rights, they have still their riches and honors to rest on for dignity and for defence. But when the poor man is divested of his right to speak, he is divested of all his rights. Take from him that in which, almost alone, he stands on equal ground with his rich neighbor, the freedom of speech, and, sir, the man of poverty will soon find himself wholly at the mercy of the man of wealth. The poor men in Utica, whom we saw led on by men of wealth to a violent assault against free discussion, will yet see the suicidal character of their proceedings. The rights, which they have attacked in your persons, are their own dearest rights, without which they cannot help being trampled into the dust by wealth and title, just as wealth and title have always of old trampled into the dust those who have not this right to speak.

We are even now threatened with legislative restrictions of this right. Let us tell our legislators, in advance, that we cannot bear it.—The man who attempts to interpose such restrictions, does a grievous wrong to God and man, which we cannot bear. Submit to this, and we are no longer what God made us to be.—MEN. Laws to gag men's mouths, to seal up their lips, to freeze up the warm gushings of the heart, are laws which the free spirit cannot brook; they are laws contrary alike to the nature of man and the commands of God;—laws destructive of human happiness and the divine constitution, and before God and man, they are NULL AND VOID. They defeat the very purposes for which God made man, and throw him mindless, helpless, and worthless, at the feet of the oppressor.

And for what purpose are we called to throw down our pens and seal up our lips, and sacrifice our influence over our fellow-men, by the use of free discussion? If it was for an object of benevolence, that we were called to renounce that freedom of speech with which God made us, there would be some color of fitness in the demand. But such a sacrifice, the cause of truth and mercy never calls us to make. That cause requires the exertion, not the suppression of our noblest powers. But here we are called on to degrade and unman ourselves, and to withhold from our fellow-men that influence which we ought to exercise for their good.—And for what? I will tell you for what. That the oppressed may lie more passive at the feet of the oppressor; that one sixth of our American people may never know their rights; that two and a half millions of our own countrymen, crushed in the cruel folds of slavery, may remain in all their misery and despair, without pity and without hope.

For such a purpose, so wicked, so inexplicably mean, the southern slave-holder calls on us to lie down like whipped and trembling spaniels at his feet. Our reply is this: Our republican spirits cannot submit to such conditions. God did not make us, Jesus did not redeem us for such vile and sinful uses.

I knew before that slavery would not survive free discussion. But the demands recently put forth by the south, for our surrender of the right of discussion, and the avowed reason of that demand, involve a full concession of this fact, that free discussion is incompatible with slavery.—The south, by her own showing, admits that slavery cannot live, unless the north is tongue-tied.

The enormous and insolent demands put forth by the south, show us that the question is now, not only whether the blacks shall continue to be slaves; but whether our necks shall come under the yoke. While we are trying to break it off from others, we are called to see to it that it is not fastened on our own necks also.

It is said, "The south will not molest our liberty, if we will not molest their slavery;—they do not wish to restrict us, if we will cease to speak of their peculiar institutions." I reply.—The liberty we contend for, is bestowed by God, and we will have it as he gave it.—Our liberty is not our *ex gratia* privilege, conceded to us by the south, and which we are to have more or less, as they please to allow.—No, sir. The liberty which the south professes us, to speak, and write, and print, if we do not touch that subject, is a liberty we do not ask, a liberty which we do not accept, but which we scornfully reject.

From the Churchman.

LIBERALITY.

"My neighbor," said a friend, "is exceedingly liberal: only think, the other day he gave one hundred dollars to our General Missionary Society; a few days before he made a large donation to our General Sunday School Society, and now he is doing something of the same kind to aid in circulating our Bibles, Common Prayer-books and Tracts!" Now all this sounds very well, and it may be that the individual is very generous. But before we join in the praise bestowed upon him, it will be well to put a single question—What is he worth? If his income, in proportion to his reasonable expenses, be large, why call him liberal? By doing so, do we not act unjustly towards others? Undoubtedly. For liberality can only be judged of by comparison. Place the charitable gifts of the rich man side by side with those of

his poor tenant, and if you find that the sums taken from the superfluity of the one, are comparatively greater than those bestowed by the other, through obedience to the apostolic injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," then say the man of wealth is generous, but not otherwise.

The truth is, there is vastly more generosity in the "mites" which drop silently into the treasury of the Lord, than in the "rich gifts" which occasionally awaken our attention by the weight with which they fall. And it is hazardous nothing to say that in the sight of God the liberal are far more generally the poor widows than those who enjoy this world's goods.

Far be it from us to check the generosity which is displaying itself among the wealthy. We know full well that in general they have given not for the praise of men, but for the glory of God. Our object is simply to urge them to continue in the career of benevolence, with the same simplicity of motive with which they have entered it; to urge others to follow their good example; and to encourage the poorer classes of our people to be generous according to their ability. Let all, in whatever they contribute to public or private charities, ask themselves only, "How far will this gift be acceptable in the sight of God? If they pursue this course, they will learn to disregard the misjudged encomiums of men, and very probably, in every instance, will discover that they ought to give much more than they do.

There is another reason why we object to so much being said about the liberality of individuals, and that is simply this—do what we can only pay a debt. Our property is not our own, it is a loan from God. The charitable operations of the day, are some of the channels through which our payments to him are to be made; for the end of those operations is his glory. We may philosophize for ever upon our right to say wherever we bestow our property, "It is a gift;" but so long as the parable of the talents remains a part of the Bible, we cannot be without the fullest evidence that we are debtors for all that we have received. Nay, more, we cannot long peruse the blessed volume, without discovering that it may as truly be said of us as it was of the Corinthians—"Ye are not your own, for ye are bought with a price." If, then, we cannot be said to own ourselves, what right have we to claim the meed of praise for any disposition we may make of the property God has intrusted to our care? One further question: If our possessions are not our own, why are so many professed members of the Church giving little or nothing to her institutions? Is she not an authorized agent to collect a portion of the debt which we owe to God. She is. She makes no appeals to the liberality of her members. She takes a loftier ground and demands a due. And if we would not be judged dishonest in the day when every one will be called to give an account of his stewardship, let us not leave her demands unanswered.

ABUSES OF SACRED MUSIC.

1. The term *sacred music* is often applied to pieces decidedly *secular* in character, to which some one has improperly applied a religious text. This is an abuse of the art of the composer and of the general principles of taste.

2. Compositions of a devotional character, executed for purposes of display, or rehearsed before the public in the midst of worldly associations, and in the spirit of levity. This is manifestly an abuse.

3. Persons known to be of irreligious characters, put forward in the opera, the oratorio, and even in the choir of the church, in performances which purport to be religious. Thus the mouth, often defiled with cursing, pretends to bless; the lips of the scorners mimic the melting accents of the broken-hearted. The "harp and the viol" of the debauchee breathe soft music in the sanctuary, till the season of holy prayer or solemn address from the pulpit, afford the minstrel an opportunity of visiting some neighboring grocery!

4. Singing the praises of God without devotion or tender and solemn emotions, while the style of execution is such as to call forth special admiration from the listeners.

5. Singing his praises in public with uncultivated voices—voices which make discordant melody, false harmony, or incoherent rhythm. This is bringing the halt, the blind, the torn, and that which costs nothing, to sacrifice.—Will it be accepted?

6. Singing in an inartistic and unimpressive manner, so that those who occupy the seats of the learned and the unlearned can not say Amen, or giving by powerful instrumental music such an "uncertain sound," that no one will "prepare himself for the battle."

7. If St. Paul's method of singing was right, then in imitating him, we are bound to make the exercise of devotional singing equally solemn and impressive with that of social prayer. He would sing as he would pray: with the Holy Spirit, and for the public edification. 2 Cor. xiv.—xvii.

ROWLAND HILL.

The following account, given by the late John Griffin, of Portsea, in his funeral sermon for his venerable friend, will be read with interest.—*Bapt. Tract Magazine.*

"Mr. Hill, when I was with him at Bristol Tabernacle, related to me, in his pleasant manner, a fact, which occurred in his youth between his father, Sir Rowland Hill, his brother Richard, and himself. The father was not pleased with what he considered the irregular conduct of his sons, in descending so low as to preach in the villages and in the fields. One fine summer evening, our deceased friend was preaching by the side of his father's park, at Hawkestone, in Shropshire. His powerful voice, exerted in a zealous degree, was sufficiently strong for the sound occasionally, while he was preaching, to reach the ears of his father, then sitting in his drawing room, confined by indisposition.

He sent a servant to Richard to require his presence, and, on his arrival, he inquired whose voice it was that he heard. "It is Rowland, I suppose, sir, preaching to the people in the neighborhood." "Go and tell him to come to me immediately," was the command of his father. Richard obeyed, and went to Rowland, and whispered to him that he must go directly to his father. Rowland said, "What shall I do with the congregation? I cannot go unless you come up and finish my discourse." Richard immediately began to preach, and Rowland went to his father, and received a lecture for his irregular conduct. While receiving this lecture, Sir Rowland said to him, "I hear some other person preaching now—who is that?" "I suppose it is Richard finishing my sermon, sir," said Rowland. "Go immediately," said his father, "and tell him I command him to come at once to me, and do you come with him."—Rowland immediately obeyed, but when he came to Richard, he had finished the discourse, and dismissed the people. They both went to their father, who severely reprimanded them for so degrading themselves. They both used some affectionate and respectful language to him, and employed some witticisms, and told some risible anecdotes about the grateful expressions of the elderly women, which made the father, in spite of his anger and his gout, to smile; for the baronet was of course pleased that the people in the neighborhood of his mansion should be kept in good humor. When his sons perceived that his anger was abated, they bowed and retired: and so the matter ended.

For Children.

TRUE COURAGE.

"Coward! coward!" said James Lawton to Edward Wilkins, as he pointed his finger at him.

Edward's face turned very red and the tears started in his eyes, as he said, "James Lawton, don't call me a coward."

"Why don't you fight John Taylor then, when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye and pretended to cry.

"I am not afraid," said Edward; and he looked almost ready to give up; for John Taylor came forward and said, "Come on then, and show that you are not afraid."

A gentleman passing by, said, "Why do you not fight the boy? tell me the reason."

"The boys all stood still, while Edward said, 'I will not do a wicked thing, sir, if they do call me a coward.'"

"That is right, my noble boy," said the gentleman. "If you fight with that boy, you really disgrace yourself, and will show that you are more afraid of the laugh and ridicule of your companions, than of breaking the commandments of God."

"It is more honorable to bear an insult with meekness, than to fight about it."

"Beasts and brutes which have no reason, know of no other way to avenge themselves, but God has given you understanding, and though it be hard to be called a coward, and to submit to indignity and insult, yet remember the words of the wise man, 'He that ruleth his spirit is greater than he that taketh a city.'"

"Suppose you fight with this boy, and your companions all call you a brave fellow, what will this be when we are called to stand before God?"

"Many a poor deluded man has been drawn in to accept a challenge and fight a duel to show his bravery, and thus displayed to all that he was a miserable coward, who was afraid of the sneer and laugh of his companions. Rather follow the example of that brave soldier, who, when he was challenged to fight, said, 'I do not fear the cannon's mouth, but I fear God.'"
—*Juvenile Reformer.*

SAFE REMEDY FOR RESTLESSNESS AT NIGHT.

A man who kept a small rum-selling establishment was a professor of religion. One evening, while attending a religious meeting, he rose and began to make some remarks.—Another member of the church arose and interrupted him by saying, brother, I do not like to hear you speak in meeting; it troubles me very much. Why? said the other. Because you are engaged in a traffic, which, you know, is the cause of the destruction of thousands of your fellow-beings. I say it kindly, but I must be faithful. The rum-seller was silent. On returning home, after the meeting, his wife perceiving that all was not right, says to him, husband, what is the matter? You look very sad. Why, said he, brother such an one, has reproved me in meeting for selling ardent spirits. I am glad of it, said she; for when you are gone, I have to deal it out myself, and my conscience won't bear it much longer. He went to bed, but not to sleep. From his restlessness, his wife perceived that his reflections were not of the most pleasant kind; but not a word was said by the one or the other. All at once, he says, wife, I have a good mind to get up and cut down my sign. Do, said she, and I'll get up and hold the candle for you. No sooner said, than done. He sprang out of bed, and, with the assistance of his wife, laid his sign prostrate on the ground. He went to bed and slept soundly till morning. So quiet was his conscience, and so undisturbed his sleep, that his rum-drinking customers came for their bitters before he awoke. He got up and went to the door—see, said they, those cursed cold-water men have been cutting your sign down. True, said he, so they have; and I am the cold-water man myself. So, gentlemen, you must go somewhere else for your bitters this morning.

Now if any rum-seller doubts the happiness of that man, let him make the experiment and see.

MAXIMS.—He who knows the world will not be too bashful. He who knows himself will not be impudent.

Aina Insurance Company.

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TRIST'S Exchange Coffee-House, State Street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are—

Thomas K. Brace,	Joseph Pratt,
Henry L. Ellsworth,	George Beach,
Thomas Holden,	Stephen Spencer,
Samuel Feltor,	James Thomas,
Henry Kibbourn,	Eliza Peck,
Griffin Steadman,	Daniel Burgess,
Joseph Morgan,	Ward Woodbridge,
Elisha Dodd,	Joseph Church,
Jessa Savage,	

THOMAS K. BRACE, President.

JAMES M. GOODWIN, Secretary.

NEW POCKET ALMANAC.

JUST published and for sale by the subscribers.—THE LADY'S ALMANAC, THE MECHANIC'S ALMANAC, and THE MERCHANT'S ALMANAC.

for 1835, calculated for the meridians of New York and Boston. Each Almanac contains a variety of useful tables not found in any work of the kind extant, and of a size very convenient for carrying in a wallet.

The LADY'S ALMANAC contains—1st, a Table showing the amount of any article from 1 cent per pound, yard, and gallon, to \$5—very convenient for housekeepers and others. 2d, a Wood Table—3d, Work Table—4th, Interest Table—5th, Board and Working Table—6th Table of Gold Currency—and 7th, Value of the currency of the several states, in dollars and cents.

The MECHANIC'S, and MERCHANT'S Almanacs contain, each, 1st, a Note Table, showing at a glance of the eye when a note becomes due—2d, a Bank Interest Table very convenient—3d, a Board Table. This table is very useful for one keeping boards, or any thing, by the week. It gives the amount of any number of days from 1 to 7, at from 12 cents to \$12 per week. 4th, a Wood Table—5th, Board and Working Table—6th Table of Gold Currency—and 7th, Value of all American coin, and 2d, the names and value of all the gold coin of England, France, South America, Mexico, Portugal and Spain, in dollars and cents. This table is indispensable at the present time, as a gold currency is being introduced in the United States. 7th, a Table showing the value of the currency of the several states, in dollars and cents.

September 19, 1835.

CANFIELD & ROBINS.

"The Baptism; or the Little Inquirer."

IN press, and will shortly be published by the Massachusetts Baptist Sabbath School Union, Depository, 47 Cornhill, Boston, a Sabbath-school book, entitled—"The Baptism; or the Little Inquirer,"—by Wilson Jewell, M. D.

It is a work, the style of which, is admirably adapted to the understanding of children; and is well worthy a place in all our Sabbath-school libraries. Also, for sale as above—"The Bequest; Maria Catharine; History of Intemperance; Todd's Lectures to Children; Mary Lathrop; Young Christian's Guide; The Friends; S. S. Teacher's Companion; Book for the S. S. Teacher; Hagge's Guide to Conversation on the New Testament; Stow's English Baptist Mission to India; Sutton's Orissa Mission; Malcom's Bible Dictionary; Lincoln's S. S. Class Book; Union Questions; S. School Lessons; and a very great variety of unexceptionable Sabbath School Books.

THE Sabbath School Treasury, an interesting and valuable monthly periodical for Sabbath Schools, is published by the Union. Terms—50 cts. a year, in advance.

C. B. SHUTE, Agent of the Depository.

SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages.

The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every conscientious person interested in such a work in the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained?

Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to discontinue the Treasury should give notice as soon as the first of December.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Purkitt, Secretary of the Massachusetts Baptist Sabbath School Union, No. 47, Cornhill, Boston.

CANFIELD & ROBINS, Booksellers, Main-st., Hartford, are Agents for the State of Connecticut, to whom remittances of money, or orders for the work may be addressed.

July 15.

Baptist Tract Depository.

THE subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut Branch, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state-house, Main-street, Hartford.

CANFIELD & ROBINS.

Also, constantly for sale as above,

Lincoln's Questions, for Sabbath Schools and Bible Classes; American S. S. Union Questions; and Malcom's Bible Dictionary—altogether with a large assortment of Books suitable for S. S. Libraries.

Among the publications connected with the Tract Depository, are—Letters of Davis and Jones, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism; Vindication of the Baptists from the charge of bigotry in refusing Communion at the Lord's Table to those whom they esteem unbaptized. By Abraham Bosworth, D. D. Terms of Communion, by S. H. Cone. Scripture Manual of Baptism, by Rev. Samuel Wilson. Penny's Scripture Guide to Baptism. Peter & Benjamin. Reflections against the Baptists refuted, by Daniel Sharp, D. D. Practical uses of Baptism.